
Ward Mayor.

*Martis nono die Novemb. 1680. Annoq. Regni
Regis Caroli secundi, Angliae, &c. xxxii.*

UPon the motion of Sr. Thomas Aleyⁿ, Knight
and Baronet, and Alderman, now made
unto this Court, This Court doth desire Dr. Cave
to print his Sermon preached at Bow-Church, on
the Fifth instant, being the Anniversary day
of Thanksgiving for Deliverance from the Gun-
Powder-Treason Plot, before the Lord Mayor, Al-
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Wagstaffe.

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A
SERMON
Preached before the
Right HONOURABLE
THE
Lord Mayor, Al-
dermen and Citizens of
LONDON,

At S. MARY-LE-BOW on the Fifth of Novem-
ber, MDCLXXX.

By William Cave, D. D. Chaplain in Ordinary to
His Majesty, and Rector of Great Alhallows, London.

Origen. contra Cels. lib. 3. p. 115.

Οὐδὲν ἂν αἰσως ἔργον, ἀποδείξει Χριστιανὸν ὁ Κλάϛ, ἢ οἱ ὁμογενεῖς
αὐτῷ ἀντιθέσται.

L O N D O N,

Printed by M. White, for R. Chiswel at the Sign of the Rose
and Crown in S. Paul's Church-yard. 1680.

A.

SERMON

By the Rev. Mr. A. J. May

LONDON

Printed by W. Smith, 10, Abchurch Lane, London, E.C. 4.

1854

Price 6d.

By all Booksellers.



TO THE
Right Honourable
S^r. Patience Ward
LORD MAYOR of the City
of LONDON,
And to the Court of ALDERMEN.

Right Honourable,
When I first engaged in this
service, I did it with some
reluctancy, not out of any un-
willingness to the thing it self, but the
consciousness of mine own unsuitness for
it.

The Epistle Dedicatory.

it. And when I receiv'd the commands of your Court for the Publication, I found in my self a greater reluctancy; not that I knew any thing in the Sermon that fear'd the light, but because I had seldom seen printing of Sermons attain the desired effect, being generally thrown aside, and the most useful and innocent discourses oftner entertain'd with spiteful and disingenuous reflections, than improved to the real purposes of Religion. But in this I over-rul'd my self, lest I should seem to condemn Authority, while I am professedly pleading for obedience to it. If any thing herein may minister to public use, confirm men the more in the Protestant Religion, and awaken an honest and prudent care against those, whose principles and practices, as well as their interests, naturally tend to destroy our Religion, and to disturb our quiet (especially

The Epistle Dedicatory.

ally that of this great and honourable City, so intolerable an eyesore to them) if it may attain these ends, 'tis the utmost that can be hoped for from the mean endeavours of

Right Honourable,

Your most Faithful

and Obedient Ser-

vant,

William Cave.

ACT..

The English Language

ally that of the great and powerful
is to introduce an English word
into the language of the
and to show that it is not a
word of the English language

English Language

English Language

and English Language

and

and

ACT. xvii. 6.

*These that have turned the world upside down, are, come
hither also.*

SIO inveterate are the prejudices of Education, so prevalent and uncontrollable the force of a long prescription, that tho' there had been nothing else to encounter, Christianity was sure at its first setting out to meet with a vigorous opposition both from *Jews* and *Gentiles*. The Gentile-world combin'd their whole power against it, and set themselves to run it down, as a novel and an upstart Sect, that came to undermine their ancient Religion, that had so long govern'd the minds of men. But none pursued it with so fierce and implacable a malice as the *Jews*, who having been for several ages trained up in an unmeasurable reverence and veneration for the Mosaic institutions, thought themselves deeply concern'd to make head against that Doctrine, whose avow'd design it was to abrogate their whole Temple-ministration; and to change the customs that Moses delivered. Upon this account having imbrued their hands in the blood of its Founder, and treated him with all the in-

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stances

stances of contempt and cruelty, they resolved to follow home the blow, and if possible, to banish his Disciples and Followers out of the world; whom therefore they sought in all places, partly by open violence, partly by arts of falshood and insinuation to expose to the severity of the laws, and the rage of the multitude. And such was the case of *Paul* and *Silas* in this Chapter, who being engaged in their Evangelical travels, were come down to *Thessalonica*, the Metropolis of that part of *Macedonia*, where in the Jewish Synagogue *S. Paul* managed the cause of Christ with so much eloquence and strength of reason, (*ver. 2, 3.*) that not a few of the *Jews* themselves, but especially vast numbers of the *Greek* proselytes (who were not enslaved to opinions and principles, to parties and interests) came over to him, *ver. 4.* But the Sun that melts the wax, hardens clay; his Sermons having a quite contrary effect upon the obstinate unbelieving *Jews*, who not being able to resist the clearness of his arguments, betook themselves to force and clamour, the last refuges of an impotent and a baffled cause. So gathering to themselves the refuse of the common people, *v. 5.* they blew up the City into a tumult and uproar, and assaulted the house where the Apostles lodg'd: but missing them (who had prudently with-

with-

withdrawn themselves) they seiz'd *Jason* the Landlord, and as many of the Christians as they could meet with, and dragging them before the Magistrates of the City, loaded them with no less than conspiracy and treason, crying out with a rude noise and clamour, Here are the men, that are the common incendiaries of all Countreys, that whereever they come, undermine the peace and prosperity of humane society, that erect *imperium in imperio*, a Kingdom contrary to the Laws and constitutions of the Roman Empire, and not content to have filled other places with confusion and disorder, are come here amongst us to violate our peace, and embroil us in intestine feuds and quarrels, *These are the men, that having turn'd the world upside down, are come hither also.*

A heavy charge; and if true, enough to disparage the credit of any Religion in the world. But thanks be to God the charge in this case was as false and groundless, as the design of it was spiteful and malicious; the behaviour of these holy men having in all places been as harmless and inoffensive, as the Doctrine they preach't was peaceable, and beneficial to the world; however some have since for very bad ends dress't it up with another face, and made it look more like the fiery Doctrine of *Mahomet*, than that of our

meek humble Saviour, the Doctrine of the Prince
of peace.

In speaking to these words, I shall do these
three things,

First, Shew, that this has been an old charge
upon Religion and the Professors of it, to be dis-
turbers of the publick peace.

Secondly, That Christianity is so far from be-
ing justly obnoxious to this charge, that of all
Religions it best secures the interests of civil Au-
thority, and the peace of the world.

Thirdly, I shall enquire whether there be any
part of the Christian Church at this day justly
guilty of this charge.

I. It has been an old charge upon true Religion
and the professors of it, to be disturbers of the pub-
lick peace. For the Enemy of all righteousness
knows no better way to render them obnoxious
to Sovereign powers, than by representing them
as enemies to Government, and inconsistent with
the prosperity of the Civil State. Princes are
exquisitely tender and jealous of their Crowns,
and the blessings of public peace are infinitely
dear and valuable to every honest and sober man,
so that it's no wonder if they be apt to look shy
upon any thing, that has but the character of se-
dition.

dition and disloyalty (tho' never so unjustly) stamp'd upon it. And this way has in all ages been found successful. The *Israelites* in *Egypt* had a hard hand kept over them, because suspected of attempts against the Government, and that under a pretence of Religion and worshipping their own God, they would rescue themselves from the cruelties of the house of bondage. *David* was traduc'd to *Saul* as a Conspirator against his Crown and dignity, and *Elijah* to *Ahab* as the troubler of *Israel*. The *Chaldean* Courtiers represented *Daniel* and his Companions as peevish opposers of the King's Proclamation. By the same artifice *Haman* laid a train to blow up the Jewish Nation, by telling *Ahasuerus*, they were a people that kept not the Kings Laws, and that therefore it was not for his profit to suffer them, γένος ἀμικτόν καὶ ἀσέμνον, a perverse and unfociable generation, δουλεύει ἰδοὺ, καὶ τοῖς νόμοις ἀλλόκοτον, καὶ τοῖς βασιλευσίν ἀνυπότακτον, (as that Emperours

Esth. 3. 8.

Edict represents them) an ill-natured people, cross to the Laws, and disobedient to their Princes, disaffected to Monarchy, and the affairs of the Empire. No man ever gave greater demonstrations of a just submission and deference to Authority than our blessed Saviour, and yet was himself arraign'd, condemn'd, and executed as an enemy unto *Cesar*. How oft were his Apostles accus'd for being ring-leaders of a faction, men that talkt strange words of one

King.

Ap. Joseph.

Antiquit.

l. 11. c. 6.

p. 375.

πῶς μετασχ-

αν μισῶν καὶ

διδόναν τοῖς

ἡμετέροις

πράγμασι.

ibid.

King Jesus, and acted contrary to the decrees of Caesar? And in the primitive times nothing more common than to find the Heathens charging Christians to be traitors to the Government, and the pests of humane society, and that they were *hostes humani generis*, the common enemies of mankind. Nor could they under their bitterest sufferings so much as comfort one another with the promises of a Kingdom reserv'd for them above, but the officers that over-heard them, immediately traduc't them to the Prince as ambitious affectors of the Empire.

*Vid. Justin.
Mart. Apol.
11. p. 58.*

A calumny, than which nothing can be more absurd and senseless. For Religion, where 'tis not more pretended than practis'd, is (as *Plutarch* truly stiles it) the ligature of all Communities, and the security of Laws; and a City, sayes he, may as well be built in the air without ground to stand on, as a State be either constituted or preserved without the supportment of Religion. Upon this account the great Statesman *Mecenas* prudently advised *Augustus*, *πάντα πάντα*, by all means and upon all occasions to advance Religion and the worship of the gods, as the strongest Bulwark against conspiracy and treason. Nor is this founded only in the nature of Religion, but in the justice of the Divine Providence, which usually rewards piety and vertue (especially in public

*Adv. Colot.
p. 1125.*

*Orat. ad
Aug. ap.
Dion. in
Vit. Aug.
p. 490.*

lic Societies) with peace and plenty, and a flourishing state and condition in this world. To which purpose Cicero layes it down as a maxim of State, That a people that have a care of Religion must needs be prosperous, and can never be unhappy, till they become irreligious: and he tells us, that the arms and instruments, by which the Romans conquered the World, were not so much strength and policy, as Religion and piety. And 'tis no more than what the Wise man observ'd long since, that *'tis righteousness exalts a Nation, while sin is the reproach of any people.*

Omnia prospera eveniunt colentibus Deos.
Cicer. vid. de nat. deor. lib. 1.

Prov. 14.
34.

II. Christianity is so far from being justly obnoxious to this charge, that of all Religions it best secures the interests of civil authority, and the peace of the world. Which will be abundantly evident, if we consider these three things.

1. The express and peremptory Laws, which Christ and his Apostles have given in this matter, commanding us in words as plain as words can tell us, to *study to be quiet, to be humble and gentle, and as much as in us lies to live peaceably with all men, to put away strife, and clamour, and evil speaking, and to follow after the things that make for peace; to obey Rulers and Magistrates, to honour their persons, revere their power, and quietly live under the protection of their Government, to give unto Caesar the*

1 Thes. 4.
11.
Rom. 12.
18.
Eph. 4. 31.
Rom. 14.
19.

Rom. 13.
1, 2.

the things that are Cæsars, as well as unto God the things that are Gods; that every soul be subject unto the higher powers, for that there is no power but of God, and that the powers that be are ordained of God, whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation; therefore ye must needs be subject not only for wrath but also for conscience sake. Observe, let every soul; of what rank, quality, or degree soever, καὶ ἀπόστολος ἢ, καὶ ἐναγγελιστής, καὶ προφήτης, καὶ ὅστις ἔν, sayes Chrysostome upon these words, tho' thou art an Apostle, tho' an Evangelist, tho' a Prophet, or what soever thou art, thou must be subject: it being plain (sayes he) that these things are commanded ἐν τοῖς βωλοῖς μόνον, not only to Laymen, but to Bishops, to Priests, to Monks, Persons under the severest discipline of Religion. A man that considers how careful this good Father is to bring the Clergy within the verge of this command, would be apt to think, he clearly foresaw, and particularly set himself against the tyranny and usurpations of the See of Rome. And indeed he has so fenc't it in, that, unless the Bishop of that Church can pretend to be greater than Apostles, Evangelists or Prophets, there's no starting-hole left for him to escape. But what speak we of Apostles or Prophets, when 'tis now for several ages notorious to the world, that he opposes and exalts himself above
all

all that is called God, or is worshipped, and has not scrupled to usurp the very titles and royalties of God himself. And because whatever power the Bishops of Rome pretend to, must be derived from S. Peter, let us in the next place enquire what direction S. Peter himself gives us in this case, and we shall find that both the Apostle of the Jews, and the Doctor of the Gentiles write and speak the same things, 1 Pet. 2. 13, 14, 15. Submit your selves unto every ordinance of man for the Lords sake; whether it be to the King as supreme, or unto Governours, as those that are sent by him, for the punishment of evil doers, and for the praise of them that do well; for so is the will of God, &c. 'Tis a Law that has a peculiar stamp and signature of divine authority upon it. How far they who insolently claim to be S. Peter's Successors, agree with this doctrine, we shall see by and by. But lest men, who naturally love an unbridled liberty, should take occasion to forget this duty, S. Paul has made it a solemn and standing part of the ministerial office ~~comparisons~~, to be their Remembrancers in this case, put them in mind to be subject to principalities Tit. 3. 1. and powers, and to obey Magistrates. Lastly, These commands thus plainly delivered, thus frequently inculcated, are to be complied with not only out of principles of fear, but of conscience, and are bound upon us with the considerations of no less

less than eternal happiness or misery in the other world.

2. The true genius and spirit of the Christian Religion is opposite to nothing more, than to disturbance and disorder; for 'tis a spirit of meekness and humility, *not thinking of our selves more highly than we ought to think, but in honour preferring one another*; a spirit of love and gentleness, of justice and integrity, that renders to all their dues, *tribute to whom tribute is due, custome to whom custome, fear to whom fear, honour to whom honour*. Wherever Christianity is cordially complied with, it begets the most sweet and benign, the most peaceable and benevolent temper of mind, represses all hasty and indeliberate transports, and suffers not the mans spirit to be ruffled with passion by every trivial affront or injury that's offered to him. It enables us to be patient towards all men, and to bear provocations with a generous mind, to carry our selves towards those that wrong us with all kindness and gentleness, and to be ready to do them all the good we can. 'Tis not enough that we do not fly out into the excesses of an extravagant revenge, the Christian spirit is something more, 'tis to treat our enemies with all the arts of softness and good nature, to interpret their actions with candor and ingenuity, to love their persons, though we condemn their vices,

to

to study their amendment, to pray for, and promote (what in us lies) their comfort and quiet in this, and their happiness in another world. It teaches us to be content with our place and station, and to take up with that portion, which the wisdom of the divine providence has allotted to us, levels pride and ambition, and makes us willing to abate of our own private interests, when it may conduce to the peace and prosperity of the public : it naturally begets a mighty regard and reverence for Superiours, a dread of their power, a veneration for their authority, and a readiness to sacrifice our estates or lives for the common safety. This is the true life and temper of Christianity, and he that can be religious without this, must be a Christian by a contradiction. And therefore when the two *sons of thunder* were hot in fetching down fire from heaven to be revenged upon those Cities that would not entertain them, our Lord takes them up, and tells them, *you know not what manner of spirit you are of ;* you little consider the nature and design of that Evangelical institution, which I am come to set on foot in the world, such passionate wild-fire as you breath after, does but little suit with the mild and gentle spirit of the Gospel. The sum is this, Were men duly influenc'd by the power of that Religion which they profess, the

mi C 2 world

world would soon be blessed with the most happy scene and state of things, Governours would rule peaceably and securely, subjects obey freely and quietly, and every man in his capacity would be in some measure as happy and prosperous, as himself, or other men could make him. And that there was a time, when such a spirit eminently rul'd in the breasts of Christians will appear, if we consider,

Thirdly, The temper and practice of the ancient Christians in the first and best ages of the Gospel, when men really were what they pretended to be, when they liv'd and lov'd as brethren, honoured even their Heathen Magistrates, paid their tributes, obey'd their laws, serv'd in their wars, and pray'd daily for their prosperity and safety. Such an instance of universal charity, modesty, and obedience was our blessed Saviour, readily paying tribute, though it put him to the expence and charges of a miracle, freely owning Pilats authority to be from heaven, and cheerfully submitting to his unrighteous sentence: such were his Apostles, who tho' unjustly scourg'd before the Council, gave not an ill word or look, but *went away rejoicing*; and when Herod had barbarously kill'd one of their number, and design'd the next day to send another of them the same way, what course did the Christians take
in

in this case? fire the City about his ears? hire a Ruffian to stab him, or a Physician to poyson him? oh no, they oppos'd with nothing but prayer to Heaven. And the same were the Christians in succeeding times, as I could shew at large, would the time; and your patience, give me leave. *Textullian* assures us, That in their Church-service they daily pray'd for, and in their constant practice promoted the happiness and prosperity of the Empire; that the Christian was an enemy to no man, and much less to his Prince; and both he and the rest of the Christian Apologists do upon all occasions vindicate the Christians as the truest subjects, and best friends to the Empire. Where they could, they obey'd actively, where they could not, they were careful in patience to possess their souls. And therefore when *Julian the Apostate* urg'd his Army, most part made up of Christians, to wicked counsels, and the practices of Idolatry, they withstood him only with prayers and tears, because (says *Nazianzen*, who liv'd at that time) *ὅτι το μόνον καὶ τὸ σωτήριον φάρμακον*, they accounted this the only remedy in times of persecution. Nay *Julian* himself (whom none can suspect as over favourable to Christians) gives them this testimony, that if they see any one mutinying against his Prince, *αὐτὸς μάλ᾽ ἀσπερ*, immediately they punish him with the severest penalties.

See *Prim. Christ. Part III. chap. 3.* & 4. where the practice of the ancient Christians in this matter is fully represented.

Orat. v. in Jul. p. 24.

Eragm. Ep. p. 528.

Nor.

*Vid. Eucher.
Comment.
ap. Sur. Sep-
temb. 22. &
prim. Christ.
ubi supr. c. 4.
p. 331, &c.*

Nor were they thus submissive and patient
merely for want of power, and because they
knew not how to help it; no, they could quietly
dye at the Emperours command, even when
they had power lying at their feet, whereof the
Thebean Legion, consisting of at least six thousand
six hundred faithful and resolute souldiers is a ne-
ver to be forgotten instance; who being com-
manded by the Emperour Maximian to do sacri-
fice to the gods, upon their refusal were com-
manded to be decimated, their general *Mauritius*
exhorting them to dye like Christians, and not
to oppose tho with power by their side: Or-
ders being renewed a second time, they unani-
mously return'd this generous answer, *We acknow-
ledge Cæsar that we are your souldiers, and took up
arms for defence of the Empire, nor did we ever betray
our trust, or forsake our station; nor should we stick now
to obey your commands, did not the laws of Christianity
forbid us to worship devils, and to approach the polluted
Altars of your gods. We see you are resolved either to
defile us with Idolatry, or to terrifie us with a decimati-
on; go on, Sir, as you have begun. Know, we are all
Christians, our bodies we subject to your power, but we
reserve our souls intire for Christ our Saviour. Nor is
it despair that makes us thus resolute against you, we
have armes you see, and yet make no resistance, choosing
rather to dye than to overcome, and to perish innocent,*
than

than to live rebellious, and revengeful. Exasperated with this invincible resolution, the Emperour orders a second decimation, which doing no good upon them, he commanded the whole Army, Horse and Foot to break in, who cut them off as in a moment. And thus they died with their swords in their hands; when being so many and so advantageously posted, they might have preserved their lives by force of armes, or to be sure have sold them at the dearest rate. But alas, the rising up against their Emperour, the propagating the faith by fire and sword, the deposing and assassinating Princes for the sake of God and holy Church, were practices not more expressly condemned by the doctrine of the Gospel, than they were strangers to those innocent and happy times. And this brings me to the third thing I propounded to enquire into, and that is,

III. Whether any part of the Christian Church at this day be justly guilty of this charge? And here without further preface I lay down the charge at the door of the Church of Rome, which in this great instance of Religion has so wofully debauched the purity and simplicity of the Christian faith that it's become now quite another thing, than what it was when it first came from under the hands of its Author. A Church, that in this regard.

Speech to
both Hou-
ses of Parl.
p. 11.

regard looks more like a Council of War, or a School of the arts of Treason, than the Court of the Prince of peace, or the house of the God of order. A Church, the principles of whose Religion (as they have now modelled it) if heartily embraced, and duly improv'd to their just and natural tendencies, are plainly inconsistent with the majesty and security of Sovereign Powers, the happy government of the Civil State, and indeed with the quietness and good order of mankind. So true is the determination which the wise King James makes in this matter, that as on the one part many honest men seduc't with some errours of Popery may yet remain good and faithful subjects; so on the other part none of those that truly know and believe the whole grounds and School-conclusions of their doctrine, can ever prove either good Christians, or faithful subjects. But that I may not seem without just reason to fasten so heavy a charge upon them, I shall as briefly as I can shew these two things.

First, That the principles taught and belived in the Church of Rome are immediately destructive of the safety and authority of Princes, and the peace of humane society.

Secondly, That the practices of the men of that Church have been all along agreeable to their principles.

I. The principles taught and believ'd in the Church of Rome are immediately destructive of the safety and authority of Princes, and the peace of humane society. And here not to insist upon their doctrine of the Popes absolute Infallibility, of the punishment of hereticks (whom they devote to the most horrid penalties, both in this and the other world) their cancelling the most solemn oaths, and that they bind no longer, if dispenc'd with by the Pope, or than 'tis for the interest of the Catholic cause, and declaring that no faith is to be kept with hereticks; their doctrine of auricular Confession (whereby they screw themselves into the secrets of Princes) and that the most enormous villanies are to be concealed, if delivered under the Seal of Confession, which is not to be broken up (say some of them) tho the lives of all the Kings in the World lay at stake; their exempting the Clergy from the jurisdiction of the Secular Powers, whereby infinite frauds, murders, and villainies are securely committed; their doctrine of equivocation and mental reservation in the most serious and important cases; their vows of obedience to their Superiours, whereby they are oblig'd to attempt the most horrid and unnatural actions, without enquiring into the reason,

D

or

*Esner. Fe-
sist. ap. Ca-
saub Epist.
clxx. (ad
Front. Duc.)
p. 209.
vid. p. 206.
&c.*

See multitudes of testimonies to this purpose cited by Dr. *Cranthorpe* in his Treatise of the Popes temporal Monarchy, chap. 1.

or boggling at the barbarity of them : all which and abundant more instances that might be given, strike at the very vitals of peace and order among men. To pass by also the blasphemous titles, and exorbitant preheminences which their Schoolmen and Canonists ascribe to the Pope, as that Kings and Emperours are his Slaves and Vassals, whom he may command & cast down at pleasure ; that they are inferior to the meanest Priest, who is as much above a King, as a man is above a beast, and that as much as God Almighty excels a Priest, so much does a Priest excel a King. Besides these, they directly maintain and teach, that the Government of the whole world both in temporals and spirituals is, at least in order to the good of souls, committed to the Pope, all Regal authority depending on him ; that he may not only punish, but deprive Kings of their Countries, and bestow their Kingdoms upon others ; that if a King be an heretic, he forfeits his title to his Crown and dignity, yea though he be but negligent to extirpate heresie, or to execute justice, whereupon the Pope may absolve his Subjects from all duty and allegiance to him, in which case they are bound not to obey ; that this Papal sentence once pass'd, he may be expell'd, or kill'd by any, yea any one of his own sworn subjects may take away his life : nay, that in some cases the

the people are not bound to stay for the Popes decree and declaration, but may of themselves rise up and dethrone such Princes, and that they are obliged to do so in point of conscience, and upon pain of their souls; and that such proceedings as these are agreeable to Nature, Law, Scripture, and the practices and precepts of holy men, and that he that doubts of it wants common sense. All which scandalous and damnable propositions (and there are infinitely more, and some worse perhaps than what I have mentioned) are one or more of them *in terminis* maintained by (a) Suarez, (b) Becanus, (c) Vasquez, (d) Coquæus, (e) Emanuel Sa, (f) Santarellus, (g) Mariana, (h) Gretser, (i) Valentia, by Cardinal (k) Allen, (l) Stapleton, (m) Saunders, (n) Parsons, and hundreds more. I shall a little more particularly instance in Bellarmine, because he is the most profest Champion of the Papal

(a) *Defens. fid. Cath.*
l. 3. c. 23.
n. 1, 16, 21.
& l. 6. c. 4.
n. 14, 18.
19.
(b) *De rep. Eccles.* l. 3. c. 4. § 48.
49. *Controv. Angl.*
p. 115, 133,
135. & *alib.*
sepe.

(c) *Comment. in 1. 2. Aqu. dist. 152. §. 8. & alibi.* (d) *Examen praf. monit. R. Jac.* p. 49, 55, 103, 142, 143. (e) *Aphorism. Confess. in verb. Clericus. princip. Tyranni.* (f) *De Heres. c. 30.* p. 293, 296. (g) *De Reg. & Reg. instit. l. 1. c. 6. p. 58, & c. c. 7. p. 63, & c.* (h) *Defens. Bell. T. 2. col. 1153, & c. adv. Reg. Brit. c. 6, 7. def. Apol. Gall. p. 591.* (i) *Tom. 3. disp. 5. q. 8. punct. 3.* (k) *Letter about Devent. p. 27, 28, 30. & in Resp. pro Cathol. adv. persecut. Angl. passim, vid. c. 2, 4, 5. ext. in concert. Eccl. Cath. in Anglia.* (l) *Controv. 3. q. 5. artic. 2. p. 710, 711.* (m) *De Visib. Monarch. l. 2. c. 4. de clave David. l. 1. c. 6. p. 26. c. 9. p. 57. l. 2. c. 10. p. 99.* (n) *Quiet & sob. reck. p. 80. Letter of the Oath of Alleg. p. 18, 19, 80, 85. Philopat. (sive ejus sit, sive Creswelli) p. 106, 107. ii. §. 158, 160, 162, 221.*

cause, and being a man of great wit and Learning, express'd himself as cautiously, as he well could in this matter; yea so cautiously, that Pope Sixtus V. was once resolv'd to have condemn'd and suppress his writings, because attributing too little to the Papal authority, as the Cardinals themselves told mine Author (o); and yet even he (p) sayes roundly, that the political Power, not only as 'tis Christian but as 'tis Civil, is subject to the Ecclesiastical, so that the Pope may in order to the good of souls govern and dispose of temporal Princes, alter Kingdoms, take them away from one, and give them to another; that if a King be an Infidel or an Heretic (and we know what they mean by that, nay he particularly reckons the Kings of England among his instances) and seek to draw his Dominions to his sect, it is not only lawful, but a duty in his subjects to deprive him of his Kingdom. And whereas, sayes he, the primitive Christians attempted not the like on Nero, Dioclesian, Julian, or the rest, it was not it seems that they boggled out of a sense of duty, but only *quia deerant vires temporales*, because they wanted means and power to effect it. A bold piece of falsehood, and a sufficient confutation of what the Writer of his Life affirms, that he could not remember that he had ever told a lye in his life,

or

(o) *Gn. Barcl. de potest. Papæ. edit. 1603. x. 13. p. 101. & c. 40. p. 329.*
 (p) *De Rom. Pontif. l. 5. c. 6. col. 889. & c. 7. ib. & c.*

Enligat. vit. Bell. l. 1. c. 2. p. 17.

or disguised the truth by fraud or sophistry. If it be here said (as sometimes they do, when pinch't with these objections) that these are but the opinions of their private Doctors, and not the public and standing declarations of that Church; to this I shall briefly return these three things by way of answer.

1. That this is a most gross and senseless evading of the argument, for whether their Church publicly declare this or not, 'tis these private Doctors that steer mens Consciences, conduct their practice, and that diffuse the venom into all parts of the Christian world: and if the mischief be done by vertue of these hellish Principles, Princes murdered, Kingdoms invaded, and the foundations of Government overturned, 'tis little matter whether it be done by connivence or command; as if the family be destroyed by the servants scattering of poyson in every corner, 'tis but a trifling excuse that the Master of the house did not command, but only stand by and see them do it.

2. These pernicious doctrines are publicly taught in their Schools and Universities, and Books of them printed in all Countries, approv'd, licenc't and recommended, and suffered to pass without controul; the very worst of them never censur'd, condemn'd, or burnt by the

the supream authority of that Church ; which in all reason, justice, and equity they were oblig'd to do, did they not allow and own them.

3. (And which will fully answer this matter) Most of these detestable principles are ex-
rant in the body of their *Canon Law*, which is their public rule and standard at this day ; are determined in the *Breves* and *Bulls* of their several Popes, who have solemnly denounc'd these things *ex Cathedra* ; and what's higher yet, are in effect found in the Decrees of their own General Councils : I instance in two : *Ann. 1215.* the Council of *Lateran* (whereat were present the Pope, the Patriarchs of *Constantinople* and *Jerusalem*, seventy Arch-bishops, four hundred and twelve Bishops, eight hundred Abbots and Priors, besides Embassadors from most Princes in Christendom, this Council) decreed, that Heretical Lords and Rulers should be Excommunicated ; their Vassals absolved from their obedience, their Lands seiz'd, and dispos'd of to Catholics. In the general Council at *Lyons*, *Ann. 1245.* the Pope by advice of the Cardinals and Council, and by a definitive sentence pronounc'd there, depos'd and depriv'd the Emperour *Frederic*, discharg'd his sworn Subjects from their Allegiance, Excommunicating all such as should obey or favour him,
and

See the Bishop of Lincoln's Book call'd *Principles and positions approved by the Church of Rome.*

commanding the Princes forthwith to proceed to a new Election : all which is inserted into the Acts of that Council. To be short, so evident is the case, that some of their greatest Champions more candid and ingenuous than the rest, have plainly confest, that if the Pope have not such a power of Excommunicating and deposing Princes, and absolving Subjects from their Fealty and Allegiance, *their Church*

having all along challeng'd and exercis'd it in her supremest Tribunals, must be fallen into a damnable error both in faith and practice, and consequently must cease

to be a true Church: that therefore the belief of it is an article essential to it, and to assert the contrary, is an opinion erroneous in faith, temerarious and impious. But if their Church must needs stand or fall with this principle, let them look to that; 'tis in the mean time evident enough, that the principles they believe and teach are in the tendency of them immediately destructive of the safety and authority of Princes, and the peace of humane society. But alas that's not all, nor the worst of the case. These pernicious doctrines are not meer Scholastic subtleties, dry and barren speculations, but impregnated with life and power; and accordingly

See Card. Perrons *Harangue* among his Works in French, p. 635. *Lessius* (seu Gu. Singletonus) *Discuss. Decret. Conc. Later.* p. 46, 90, 100, 123. but especially the Jesuits *Loyalty*, printed 1677. the first Treatise.

II. The

II. The practices of the men of that Church have been alwayes agreeable to their principles. And for the truth of this I might appeal to the Records of all Nations in Christendom, those volumes and Martyrologies, which the iniquity of these mens principles have filled with tragical and lamentable stories. What miserable havoc have they made in *Germany*, where (to pass by other things) the Emperour *Henry* the Fourth was so persecuted by Pope *Hildebrand* and his Successor (with Curses, Deprivations, Armies and Rebellions) that he was even wearied out of his life, forc't at last to resign the Empire, and (tho in vain) upon his knees to beg Absolution from the Popes Legat, and peace from his own Son, whom they had raised up against him. The same and worse they did by *Frederic Barbarossa*, by *Otho* the Fourth, by *Frederic* the Second, and by *Henry* the Seventh, who marching with an Army into *Italy* to recover the Rights of the Empire, is very credibly reported (p) to have been poyson'd with the Sacrament. Nor did the Emperours enjoy any tolerable quiet from *Rome*, till *Charles* the Fifth heartily espous'd the Papal interest, ever since whose time the Emperours have been al-

(p) *Sabell.*
Ennead. ix.
l. 8. p. 794.
Plat. in
Clem. v.
p. 252.
Naucler.

Chron. Gen. xlv. p. 372. Vo'ster. l. 23. p. 879. Genebr. Chron. l. 4. Ann.
1305. p. 677.

most

most intirely swayed by the Councils of the *Jesuits*. An order of men born for the destruction of mankind, whom therefore the wise State of *Venice* banisht out of all their Dominions, professing they did it for this reason, because they had been the authors and instruments of all uproars, seditions, confusions, and ruines that had hapned in those times in all the Kingdoms and States of the Christian world. To which let me add what their Martyr *Campion* (who was hang'd at *Tyburn*) expressly tells us, that all the *Jesuits* in the world have long since entred into Covenant, never to cease their attempts upon us, which they despair not to take effect, so long as any one *Jesuite* remains in the world.

Histor. Interdict. Venet. l. 3. p. 71. Eng. Edit. p. 138.

Epist. ad Concil. Reg. Angl. x. ejus Rat. prefix. in Concert. Cath. & alib.

In *France* the poyson of these principles has wrought no less vigorously and effectually: Pope *Zachary* depos'd *Childeric III.* who was thereupon thrust into a Monastery, and the Pope bestowed the Crown upon *Pipin* the *Major-domo* of his Palace. *Lewis VII.* was interdicted, and forc't to submit. *Philip* the Fourth so vext with the oppositions of Pope *Boniface* the Eighth, that for three years together he scarce had one quiet hour. After the Reformation the Zeal of Popery grew more fierce and bloody. In the *Parisian* Massacre were slain there and in other parts of *France* to the number of above thirty thousand

Thuan. lib.
53. ad Ann.
1572. Tom.
11. p. 837.

Protestants. The news whereof arriving at Rome, the Pope presently convened the Cardinals, and went in a solemn procession to S. Mark's Church, there to give public thanks to God for so great a blessing conferr'd upon the See of Rome, and the Christian world, and resolved for this reason chiefly that the year of Jubilee should be immediately proclaimed; that all Christendom might rejoice for so great a slaughter of heretics: and the whole solemnity was concluded with shooting off the Great Guns, Bonfires, and all other expressions of the greatest triumph and rejoicing. What miserable ruins, slaughters, and devastations were made by the confederates of the Holy League for many years together? And in the midst of all, Henry the Third, a Prince of their own Communion, stab'd by Jaques Clement, a Dominican Friar, encouraged thereunto by the Sermons of the Jesuits, and particularly by his Father Confessour, who promised him a Crown of Martyrdom, if he died in the attempt, but if he survived, that he should be made a Bishop or a Cardinal. And the fact magnified as noble and heroic, justified in Printed Apologies, and Books written on purpose to prove, that 'tis lawful for a private man to kill a Tyrant, though there be neither

Boucherius.
de justa Ab-
dicacione
Henrici III.
edit. Lugd.
An. 1591.

Franc. Veron. Apol. pour Jehan Chastel. aliq; vid. Thuan. ad An. 1589. T. 4. p. 460. & An. 1594. T. 5. p. 519. Ann. 1604. p. 1124.

sentence

sentence of the Church nor Kingdom pronounc't against him. Nay 'twas approv'd and applauded by Pope *Sixtus V.* in an Oration made on purpose in the Consistory, wherein he compares it to, and prefers it before that of *Judith's* killing *Holofernes*, and more than once and again affirms, that that great and miraculous work was to be ascrib'd only to the particular Providence of God, without whose especial aid, he sayes, it could not have been brought to pass. The like unhappy fate overtook his Successour, the great King *Henry* the Fourth, whom *Ravaillac* (who had sometimes been a Monk) stab'd in his Coach with a poysoned knife, and at his Examination boldly confess'd he did it, because the King did not take Arms against the *Hugonots*, and that his making War against the Pope, is the same as to make War against God, *Seeing the Pope was God, and God was the Pope.*

'Twere endless to pursue the stories of Forraign Nations: and happy had it been for us, had they kept there. But thio nature seems to have secur'd us pretty well against external invasions, yet these restless and daring men after all the villanies they have done in other Countreys, have put their hellish designs aboard, and *are come hither also.* I pass over their infinite Treasons, Disturbances, and Rebellions, precedent to the

Orat. Sixti V. habita Sept. 11. 1589. printed first at Rome, then at Paris, An. 1589. by Authority of the Holy Union, and approbation of three Sorbon Doctors, and since oft Reprinted, vid. Thuan. lib. An. 1589.

Reformation. No sooner had *Henry* the Eighth thrown off the *Romish* Yoke; but a *Bull* of Excommunication was thundred out against him, and that followed by no less than three *Rebellions* at home, contrived and carried on by the counsels and artifice of the *Popish* Clergy; and little less there were in the short *Reign* of his Successor. In the long and happy *Reign* of *Queen Elizabeth*, few years pass'd over her head without some considerable attempt either against her life or Government: *Ann.* 1569. came out *Pius V.* his *Bull* of deprivation against her, whereupon succeeded two *Rebellions* in the North, the chief whereof was headed by the *Earls* of *Westmorland* and *Northumberland*. The next year *Stuckley* by the help of the *Pope* and *Spaniard* invaded *Ireland*, where *Saunders* the *Jesuit*, the firebrand of that *Rebellion*, for want of success fell mad and died. This was not well over, when *Campion* and *Parsons* came hither, the two first *Jesuits* (would God they had been the last) that ever arriv'd in *England*, who set themselves to blow up the Nation into an open flame. Two years after *Somerville* inflam'd by the Writings of the *Jesuits*, crowded with a drawn Sword into the *Queens* presence, and having set upon one or two that stood in his way, confess 'twas his intent to have murdered the *Queen*, and for fear of telling more tales, was
three

Vid. Camb-
den. Annal.
Elizab. ad
Ann. 1569,
1570, -79,
-80, -83,
-84, -85,
-86, -87,
-88, -94,
-98.
Bishop
Carleton's
Thankful
Remem-
brance of
God's mer-
cies, per tot.
Foulis Po-
pish Trea-
sons, &c.
l. 7. c. 3, 4,
&c.

three dayes after found strangled in prison. About the same time *Throgmorton* and some others conspired against her, with design to set up the Queen of Scots. Ann. 1585. *William Parry* Doctor of Law, set on by the *Jesuits*, the Popes Nuncio, and by the Pope himself, undertook to kill the Queen, but his heart failing in the attempt, he was taken and Executed. The year after *Babington* and his accomplices held a consult at *S. Giles in the Fields* to murder the Queen, and invade the Realm, for which seven of them were hang'd; and the like plotted by *Stafford* and others the following year. In eighty eight was the famous, but unsuccessful Invasion of the *Invincible Armado*. In ninety three *Dr. Lopez* a *Portuguez*, the Queen's Physician, was hired for fifty thousand Crowns to poyson her, which he confest afterwards. In ninety six *Edw. Squire* being instructed in Spain by *Walpool* the *Jesuit*, and by him furnisht with poyson prepared on purpose, undertook to poyson the Queen's Saddle; which he did, tho through the goodness of the Divine Providence it took no effect.

King *James* succeeded to the Crown, and as an entail to that, to the hatred and malice of the Popish party. To prepare the way, *Parsons* the *Jesuite* writes a Book of the Succession to prove that he had no just title to the Crown; and

Garnet:

See Sr. Edw.
Cook's
Speech at
Garner's
trial. Relat.
of the Gun-
powd. Treas-
on, p. 159.
and Gar-
ner's Con-
fess. at his
Execut. p. 226.

An. 3 Jac.
R. c. 1.

Psal. 2. 4.

Job 5. 12.

Garner another of that Order procur'd two several Breves from Rome to exclude him, or any of the next line, unless they were Roman Catholics; Watson and Clark, two Secular Priests drew several of the Nobility and Gentry into a Combination (which they seal'd with an Oath of Secrecy) to surprize the King and the Prince, and to force from him a toleration of their Religion for which they were Executed. And now utterly despairing of any favour from that wise and learned Prince, these malignant and devilish Papists, Jesuites, and Seminary Priests, (as they are call'd in the very words of the Act of Parliament for the observation of this day) entred into a black and unparallel'd conspiracy, the Powder-Treason (the deliverance from which we solemnly celebrate at this time) wherein fire and darkness were summon'd up from hell to minister to the Execution, and no less than King and Kingdom, Religion and Liberty, Estates and Lives design'd at once as a Burnt-sacrifice to their rage and fury. But he that sits in heaven did laugh, the Lord had them in derision, over-rul'd the Plots, and disappointed the devices of the crafty, so that their hands could not perform their enterprize. In the Reign of King Charles I. they still carried on the same design, and after all, a Jesuitical Plot was set on foot (discovered by means of Andreas ab Habernfield)

bernfield:) to murder the Arch-bishop, and take away the King's Life. Their bloody and inhumane butcheries in Ireland, (wherein above 100000 Protestants were barbarously murdered in cool blood) are known to all. What hand they had in the troubles of this and the neighbour Nation, how they voted at their consults, 'twas for the interest of the Catholick Cause, that the King should dye, how active and instrumental they were to promote the Councils that took away the life of that excellent Prince, the world is not now to learn. And have they dealt better with us in the Reign of his Successour, the King that now is? To omit all other tastes they have given us of their good will, their horrid conspiracy at this day (whereat we all stand amaz'd and tremble) contriv'd and carried on with so inhumane and barbarous a design, is a sufficient evidence. A Plot tho later in time, not inferiour in malignity to any of the rest, and so much the worse, because done against all the laws of kindness and gratitude, at a time when the public rods and axes were laid asleep, and they liv'd secure and undisturb'd under the merciful connivance of the Government.

And tell me now after all this whether disloyalty and Treason, blood and villany be not in a manner incorporated into the present polity and

Printed in
Pryn's
Romes Mas-
ter piece.
An. 1643.

See Dr. Pet.
du Moulin's
Vindicat.
of the Pro-
test. Relig.
ch. 2. p. 58.
and his Re-
ply to a
Person of
honour,
p. 45, 56,
and the
truth of
the charge
more par-
ticularly
cleared in
some pa-
per: (which
I have
read) of
Dr. Bar-
grave late
Prebend of
Canterbury.

and constitution of the See of *Rome*; and as Historians say of old *Rome*, that the foundations of it were laid in blood, so whether *Rome* at this day be not built up, cemented, and supported by the same bloody arts and methods. A constitution, that with *Saul* pursues its enemies to rage and madness, and breaths out nothing but threatening and slaughter against any that oppose it. 'Twas the happy character of the Christian Religion, that of old dropt from the pen of an Heathen, *nil nisi justum suadet & lenes*, that it commands nothing but what's just, mild and gentle; whereas now were an unbiaſt Pagan to take the measures of Christianity from what is ordinarily allowed and practis'd in the *Roman Church*, he would undoubtedly proscribe it not only as a scene of childish Pageantry, but as a piece of the most exquisite savageness and barbarity. In short, they are a race of men, who (as our Church truly sayes in the Collect for this day) *turn Religion into Rebellion, and faith into faction*, and who have manag'd the cause of the best Religion in the world with the utmost advantages both of scandal to Christianity, and of mischief to the world.

I could not pardon my self, if upon so fair an occasion I should not make this further inference, that if Popery be so foul and odious a charge, we would be very cautious upon whom we fasten
that

that detestable character of *Papists*, or *Papishly-affected*; lest we wound the righteous with the wicked, and abuse innocent and undeserving men, for no other reason perhaps, than because in some few little things they are not of our mind. Were *Crauner* and *Ridley*, were *Hooper* and *Latimer*, were these men *Papists*? if not, I beseech you let not any be traduc't under that odious name, that act by the same principles, and are ready to suffer for the same cause that they did. 'Tis time to lay aside our feuds and quarrels, and unanimously to set our selves against the common enemy, when *Hannibal ad portas*, there's an Enemy at the Gates, that seeks to do his work with our hands, and would then rejoice in the ruine of us both. Let us heartily join in a grateful commemoration of this dayes deliverance, and pay our utmost thanks to heaven for a mercy, that preserv'd us a free and unenslaved Nation, and which is more, preserved the Gospel to us, which is the glory of a Nation. Consider, with what subtlety and arts of secrecy this work of darkness was carried on: 'twas a mystery of iniquity, to unravel the labyrinths whereof were a task fitter for a Secretary of the Prince of darkness. Nothing of malice or mischief appear'd above ground, no demonstrations of turbulence or discontent; but all went mask'd under a

from R smooth

*M. Sen.
Controu. 22.
lib. 3. p. 218.*

smooth brow ; that as he in *Seneca*, *non ante intellexit proditionem, quam proditus sit*, he was in a manner betray'd, before he understood the Treason ; so here, the design was to take effect in a way, wherein human force and policy should be too late to make resistance, and they who acted it should only stand behind the Curtain : this being part of that very Letter, (which through the providence of God proved the means of its discovery) that tho there should be no appearance of any stir, yet they should receive a terrible blow, and none see who hurt them.

*Ad Ann.
1606. lib.
135. T. 5. p.
1215.*

Lastly, Consider the infinite horreur and villany of the design ; a design that struck at the very vitals of the Kingdom, the liberty of the people, the glory and purity of Religion, the life, honour, and happiness of King, Prince, Peers, and the representative commonalty of the Nation all at once. This was no petty wickedness, 'twas a monster of Conspiracy (as the great *Thuanus* ingenuously confesses) whereto no age or Nation ever brought forth a parallel. Nothing would serve their turns, unless Kings and Princes (whose lives have been alwayes even by the most barbarous Nations held Sacred and Venerable) and the whole beauty and glory of such a flourishing Church and Nation at once fell before them, and that too by the most merciless and raging Element,

ment, and with such unheard of circumstances of inhumanity, that nothing but the wit of hell could have found them out. *Cursed be their anger, for it was fierce, and their wrath, for it was cruel ; may God for ever divide them in Jacob, and scatter them in Israel : may that Almighty wisdom, power, and goodness, that has hitherto superintended the happiness and security of this Nation, evermore blast and thunder-strike their plots and projects, and turn the Counsels of all such Achitophels into foolishness : that all men may fear, and declare the work of God, and wisely consider of his doing ; that the righteous may be glad in the Lord, and trust in him, and all the upright in heart may glory ; while the Lord is known by the judgement which he executeth, and the wicked is snared in the work of his own hands. Which God of his infinite mercy grant for Christ Jesus sake. Amen.*

Psalm 64.
9, 10.
Psalm 9. 16.

F I N I S.